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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 29th of May to the 3rd of June, 1859.

THE *Uknil-ool Ukhbar*, of the 25th of May, under the heading "New Arrangements," alludes to certain changes in the civil and revenue departments of Rajpootana, designed by Colonel Keatinge, and much approved of by Government. The writer considers that the one great flaw which at present exists is the absence of a right and proper power of interference in some of the Native States. In large and important States, where there are Political Agents, a considerable check is kept upon them; but the minor States are not all subjected to Government supervision; the Agent looks after them when he goes on his annual tour during the winter months; and it has been frequently found that the Chiefs of such States sit on their thrones and exercise so great an amount of violence and oppression as would never be the case were a Government official appointed to take notice of all such acts. For the prevention of such, and also to advise the Maharajah of Bhurtpoor, who is about to get the reins of Government into his own hands, there has been a division made of the Rajpootana States to the different Political Agents; &c., &c.

The *Benares Gazette* of the 2nd May does not require special notice.

The same paper of the 17th of May alludes to the Nawab of Malia Kotla having collected a lakh and seventeen thousand rupees for the University about to be established at Lahore. Also, the generosity of Rajah Jai Kishen Dass Sahib, in having provided pundits who can read Sanscrit to the High School, Allygurh; "and," adds the writer, "on this account a petition will be sent to Government, representing that the Sanscrit and Hindee languages are much more approved of, in comparison with Arabic and Persian; and that, if in addition to, or among, the school assistants, a pundit be included, it will be well."

The *Rahnoomai Punjab* of the 21st of May does not call for special notice.

The *Muir Gazette*, of the 23rd of May, publishes an article on native female education. The writer points with much regret to the fact that although in other respects no "*purdah*" (screen) is observed among Hindoo women, the *purdah* is invariably held up as the one great obstacle to having the females educated. That in the Mahomedan creed the *purdah* is a restriction; but that in religious books upon the subject of female education, it is said, among other things, that if a man does not have his wife taught, a woman may go out and be taught against her husband's wishes. "Now, we say, that if these people, both Hindoos and Mussulmans, send their young daughters to schools for their education, there is nothing against it; and it is easy to teach the grown-up females, for in every family will be found, by the blessing of God, one or two learned ones, and these can teach with the greatest facility." The writer then draws the attention of the public to the encouragement offered by the Parsees of Bombay to this measure; and as the *purdah* is not observed by the Parsees, the more carefully are the school duties performed. The writer concludes by saying:—"We have the interests of our countrymen at heart; the welfare of Hindoostan is our principal desire; and when we see that notwithstanding the

large sums expended by Government ignorance is allowed to continue, and that female education is the way to root up this ignorance, we wonder at it. The sensible are always pleased with this system of education, and afford it the utmost aid; but those who are prejudiced invariably condemn it, and will listen to no arguments in its favour."

The *Nujm-ool Ukhbar*, of the 26th of May, offers some remarks on the arrangements for the masters of country schools. The writer says, that no benefits have resulted from the original system: that is, that although many of the unlearned have learned their letters, and are able to read and write in a way, the expectations of the directors have not been answered; inasmuch as that not one of these schools has produced an instance of a scholar who has advanced to the higher grades up to the University, as it was hoped they would. From experience, the writer says that it will not be so; that the expenditure and results of the small schools are quite inadequate; and that since the first thousands were expended at the commencement of the system, no progress has been made. "It is, therefore," he adds, "necessary to do something for the tree which once bare fruit, and has ceased to do so, by watering it so as to make it again productive of good. When we consider the question why no progress has been made, and why the expectations of the directors have not been realized, we find in the first place, that, generally, the country schools are not good, nor will they be so; because four to five rupees a month will not furnish better masters than are at present employed, and what hope can we have of students under such masters? why should any one look to such small pay, and be tied down by orders for so little? To our thinking, increase of pay in this quarter is necessary, in order that people may seek the Government service; and, whatever the world may think, prove by their good characters and work, that it is their desire to show beneficial results: this increase is the more necessary at a time when the general value of the

rupee is so much reduced. It is quite necessary to increase the salaries and lessen the schools; and this, in the first instance, rests in the hands of the Educational Staff; secondly, assistance should be obtained from the members of the committees to be found in each district, in the way of furnishing suitable teachers upon higher pay—say, those who formerly received Rs. 5 per mensem should now receive Rs. 8, which would enable them to live comfortably in such hard times: when this is done, if the day should come when education has gained sufficient strength to be sought after, then subscription schools can be established throughout the country. We know that the general increase in the number of schools, which is the work of inspectors or district officers, is the reverse of good; these people are always being changed about; for which very reason their plans will not be productive of any good, and all the expense and trouble will go for nothing—the poor being the sufferers. In our opinion, Government should establish pergunnah schools; and in each pergunnah the opinion of the committee and inspectors should be called for as to the fitness of persons to fill the situations of teachers;” &c. The writer is of opinion that much good would result from an improved system of supervision over the persons selected as teachers, as well as over the books supplied for teaching. He concludes as follows:—“The children of Hind are naturally quiet—more so than those of any other country; but, growing up, they are at once tied down to their luxurious and sensual ways of life; therefore it is quite necessary that they should receive at the beginning such an education as will counteract these evils before the desire takes root; and for this purpose good masters and good books are necessary from the very beginning. If all this is looked to, and carried out, there is no doubt that good results will follow.”

The *Juluatoor*, of the 27th of May, offers some remarks upon the want of better accommodation on the railway lines for native females.

Some remarks follow upon the use of native newspapers in Hindoostan, by which the Government is made aware of all that goes on in India, and the grievances of the poor are so promptly brought to notice, that they meet with speedy redress from the Government. The writer proceeds to enumerate the many advantages native papers possess; and says, that if the English papers have one, the native papers have ten; because the language of the country possesses many advantages, which is the reason the Government has looked so much to native papers. "But," he adds, "there is this wanting, viz., that in the same way as native newspapers are patronized by the Educational Department, they ought to be patronized by the officers of districts; because they of themselves have not the means of purchasing nor subscribing."

The *Mujm-ool Bharain* of the 27th of May does not require special notice.

The *Oordoo Delhi Gazette*, of the 29th of May, alluding to the return of Sir Donald Macleod from Simla, adds that Sir Donald was invited to Simla by the Viceroy, for the purpose of assisting in explaining and talking over the important questions connected with the affairs of the Punjab, including the last Act of Sir John Lawrence, viz., the Punjab Tenancy Bill; referring to which, it is "hoped that no desire exists to bring it forward again, as if the meaning be to recognize the people of the Punjab as agricultural labourers, or to extirpate their just rights, and establish the *huqq malikana zemindaree*, it would create general dissatisfaction; and if perseverance or obstinacy were shown, the people of the country, generally, would be dissatisfied. It is not publicly known that had Sir Stafford Northcote remained in office, the Punjab Tenancy Act would not have been passed; because a letter on the subject had been written, and the Duke of Argyle found it all ready to send out to this country; but it was not sent;" &c., &c. The writer concludes by stating, that "the order for

establishing a University at Lahore was not carried out; but a Lahore College, with a senate, will be established."

The *Bhiddia Bilass* of the 22nd of May does not call for special notice.

The *Oudh Ukhbar*, of the 25th of May, mentions that by Her Majesty's order a number of prisoners whose terms of imprisonment had only three months to run, were released on the 24th of May, the anniversary of Her Majesty's birthday. The writer calculates that some 10,000 prisoners in all India must have been thus set free.

It is said that Zeenuth Mahul, Unwur Mahul, and Mush-ruf Mahul, wives of the late Nawab of Jhujjur, have arrived in Delhi from Loodiana.

The reception of the Nawab Nazim of Bengal by Her Majesty the Queen is noticed, without comment.

This paper alludes to the denial of the Russian Emperor that Russia has any intention of taking Hindoostan: it is further said that the Emperor caused it to be published in the Russian Government Gazette that Russia could in no way advance an army on Hindoostan; and that if such an absurd idea was ever entertained, the Russian capital, St. Petersburg, would in one week be under the British Government. "But, besides this, Russia has neither money nor ships, nor that amount of power to face the British Government. Those who understand geography will understand this, and know that in no way can Russia advance in Hindoostan;" &c., &c.

The *Naiyar Ukhbar*, of the 27th of May, contains an account of the Korans which the Ameer Shere Ali has taken with him from Hindoostan; They are said to be the same which fell into the hands of the British at Lahore, in the time of Sir Henry Lawrence, by whose orders the work was written by the great people of that place. The writer proceeds to

say:—"The real fact is this: when the Ameer Timour Gurea Khan Sahib Karanee captured Damascus and Kufa; he possessed himself of these precious things, which the grandees of Syria got from the treasury of a religious sect (or the descendants of a religious sect) of the same belief, and on them was the stamp of the Ameer Timour Sahib." In all, there are three copies of the Koran, and the editor declares that he has seen them.

A lecture by Moulvie Mahomed Oesman Khan, of the Rampoor State Police, is published: it refers principally to the Government Police administration of India. The writer confesses that he has undertaken a difficult task in attempting to criticize the criminal and police administration of India, a subject of importance alike to rich and poor; &c., &c. He goes on to compare the present with former governments, showing how much superior it is; prefacing his opinion with the assurance that his object in taking up this subject is to do justice, not to blame the Government for faults that are not plain; and in the same way he does not universally condemn former governments, as some were most excellent: the faults are not only of Hindoostan, but all governments of Asia are involved. "The King is free, and the people bound and fettered; it is clear, therefore, that it is only an excuse to say that a single person is free from the influence of luxury and sensuality, for of this some might be clear: for instance, the celebrated sovereigns of Oojein, Bikramajit, Salbahun, Aliood-Deen, Feroze Shah TogluKh, Sher Shah, Akber, &c., were in their administration most excellent; but there were still great defects in them, which, as in the case of the present Government, were all due to the want of absolute power and perpetuity. At the death of a King such great misrule ensued, that even after good arrangements were made, it was found difficult to redress wrongs, caused by private differences between princes, servants of the State, &c., which brought such ruin on the people, that for years after they could not

regain their former position; for while in those days all this used to take place in consequence of such commotions, now, notwithstanding their absolute power and perpetuity, the confusion in the criminal administration of the present Government is ever apparent;" &c., &c. The writer then says, that much of the present system of government is bad and faulty. He refers his readers to the lecture of Syud Ahmed; and he thinks that if a yearly comparison be made between the criminal administration of the Supreme Government and that of the Native States, it would show against the former. In justice to the Government, it is said that "such defective arrangements are unknown to the Government; and the small number of cases reported favour the idea that the laws are perfect; and the Government feels quite secure; but the real facts, as to how these reports are worked up, and what adversity the people suffer from this system, are concealed from the Government; and although this want of care may be put upon Government, still the blame, in comparison with the idea that Government being aware of all, and still shuts its eyes to it, is not so great. If it be said that in consequence of more important matters to occupy its attention, the Government cannot look into this and matters of trifling importance, we cannot think that the Government would urge it as an excuse; for we cannot call this a trifling matter. If it be urged that the Government does regard all this, and finds that it cannot do anything to remedy it, it is not becoming the dignity of Government, nor can we understand how it should be so. We can, of course, say on behalf of Government that the present arrangements are not faulty; but a comparison of our statement with the work of the Sudder, &c., would at once upset our argument. The Government officers and offices can furnish ample proof that all this disorder prevails, and there is no need of further proof; but, if necessary, we can bring forward proofs as follows, for the benefit of Government. If one enquires the meaning of the defective police arrangements, and their working, the answer

will be in the very spirit of the rules and regulations, and (on its working generally; and, first of all, the signing of the rules and regulations. It is a notorious fact, that opinions and conclusions formed in the heat of temper are not regarded; for whatever may be the sense of justice possessed by the one who gives judgment, he must be influenced more or less by such feeling. Act XLV. of 1860 was put into force in Hindoostan, and in the year 1859-60 it was planned, in the time when Europeans were under the influence of angry feelings towards Hindoostanees; and some think that the feeling of kindly clemency on the part of Government is not now apparent; and that the introduction of the Penal Code, which gives trouble and loss to Hindoostanees, is proof of this. I do not consider such ideas correct; nor can I think that the Government desire it so; still this Act, which was so influenced by that passion, cannot be viewed as free from its influence; &c. The writer proceeds to point out certain sections of the Penal Code which he considers at variance with the conduct of a kind and merciful Government. Referring to the police, the writer says he wishes to point out some of the defects of that department. Among these, he instances "the complete want of power in the police; the tying on clubs, and going the rounds like thieves; their verbal enquiry into cases; the appointment of military officers; the system of changing an officer as soon as he is well acquainted with his duties; being under the orders of the Magistrate; enlisting the lower orders in the police--which he says is a very common practice, as he knows an instance of the driver of the Inspector's mistress's bullock-carriage being first among the constables, and rising by degrees to high office; and, as Sub-Inspector, sounding the trumpet of his praise, not regarding the honourable part of it, and hearing the "G-d-d-a-ye!" of his superior; and having received two or three blows from the Magistrate's stick, takes up his fallen turban from the ground, wipes it, puts it on his head, and entering in with other officers, lives at ease. This,

alone, is the reason why the present police, in comparison with the former system (where there was some dread of dishonour) do not perform the duties satisfactorily. It is a very difficult thing to give up sensuality and covetousness, and take up the cudgels of hardship for honour and respectability; of honour these people have no idea, and as to respectability it is as far from them: therefore it would be folly to expect good work from such people. In cases of dacoity and murder committed upon travellers, the former police were much less blamable, owing to their sense of honour and respectability; whereas the present police are very much mixed up in such transactions. In proof of which, a case is cited (taken from the *Aligarh Institute Gazette*) where a Delhi *bunneesh* was robbed of Rs. 400 at the Police station of Ryie, on his way to Kurnaul, on the night of the 9th of October, 1868—the police having got possession of the money under pretence of taking care of it for him, and subsequently murdering their comrade by mistake: the intended victim having overheard the plot, climbed a tree, and allowed the policeman to take his place on the charpoy, and be murdered. The writer thinks that “some people may argue on the want of power the police is allowed; but if this power were extended to it, the police would probably abuse it, by capturing and releasing whomsoever the constables pleased: in former times, Magistrates were well acquainted with the daily police reports, and understood their cases thoroughly; and if by chance one criminal got off from want of evidence, it gave them great anxiety, so that much care was taken to imprison bad characters, and security even was taken from such people after their release. Those who read this may say that I am an advocate for power to be extended to the police; although it is not so, and they have no power to punish, yet they do so without the Magistrate’s knowledge, and such acts are not registered in the daily reports. In each police station there were shoes about a foot long and six inches wide, called ‘*kutcha milwa*’; at other stations other names were used: when the stations were inspected,

the inspecting officer saw these shoes, but never enquired for what purpose they were kept there: how can it be said that these officers were ignorant of such proceedings? Doubtless there is danger in the extension of power to the police; and, in reference to it, let the opinions of council be passed. The Government, in its own wisdom, has ordered the police to be powerless; although their acts are such as were unknown in former times, and although the records of such acts would blacken whole offices, still they are powerless. I can therefore say no more on this subject; but the wise will say, 'If the police can do so much without power, what would they not do with full power.' The reply is, that the want of power is only bad for such as are now in the police, and not for respectable men; for instance, the confinement of the Rajah Sahib, Chief Azim of Bareilly, for three hours, and the excuse of the *Sadri Sudar* and the Moonsiff that there was no light till morning, spoke for itself of the part the police had played in the case; and this because the police are well aware that such respectable men would not complain of such things, lest their dignity might suffer; so how could they bring proof against the police? But even should such proof be given, the Police Magistrate would not believe it; he would look upon it as a story got up for the purpose. In short, it is in the power of the police to exercise violence over the more respectable residents; but not so over the lower classes, who have no honour nor dignity to lose, and will go to any lengths with their complaints; and furnishing proofs, take suitable notice of the police: were this not the case, people would not remain in police stations so subdued. The police know full well that according to the present law retaliation and the beating of bad characters is with them a difficulty; it is better therefore to remain in subjection. In short, they care a great deal more about pleasing bad characters than they do to please a Magistrate, because the displeasure of the latter can scarcely affect them." The writer here introduces another illustration, to the effect that in the Bareilly district "a Sahib

with great earnestness was imploring a bad character to assist him in unravelling a mysterious case, saying that his honour and service were in the hands of the thief, and if he did not assist in the matter, he, the Magistrate, had a very poor chance. The thief fearlessly replied, "The party is known; but he is not in your power: the value of the stolen property is Rs. 150; if you are willing to spend Rs. 75, all will come to light." And so it happened that on the third day the property was made good." The writer cites many other instances, and declares that "the police have established a department called 'Batai'; that no property can be found without the aid of this department; and that from the income of this the friends, &c., receive their pay. Furthermore, that the authorities in some measure acknowledge this participation of bad characters; or what is the reason that in the monthly returns it is inserted that Rs. 50 in every Rs. 100 are recovered, and the captures of thieves in comparison are not ten in a hundred. Property can be found, but not the thieves; but all this is not regarded by the Government." He goes on to say:—"Want of power ought not to be viewed as a great defect in the working of the police system; small pay, not in accordance with the merits of the servant, is the great defect. In the former police, bribery was solely caused by the small pay they received; but still their work was done better." He goes on to say, with reference to a sanctioned increase of pay, that "it has not affected the lower grades, but only the head officers of the department; whereas the principal part of the work is done by the lower grades, who were formerly Thannahdars,—their pay being from Rs. 20 to Rs. 25 per month; while to carry on their duties properly now it is necessary for them to keep a pony. In regard to the head officers, it is said that when on a tour of inspection, wherever good food—a fat goat or fowl, with plenty of grease—is found, the work is passed as excellent; while, on the contrary, wherever the reverse is supplied, a very unfavourable notice in the report is the result: the character of the Thannah is given according to the excel-

least of its evils. The writer gets on to say:—“I shall have
 seen this great Government as regards; when presents are
 made to the servants and camp-followers of Magistrates, Jail
 Magistrates, Deputy Collectors, and Officers of the Police;
 when feasts are given to Inspectors, and presents made to
 other native officers, one feels quite helpless: in fact, this is
 one great flaw in the criminal administration of the country,
 and many of the defects are due to this. If the authorities
 detect an increase of crime in the monthly reports sent up
 to them, or if any one in truthfulness points it out to them,
 they become angry, and the result is not favourable to those
 who acted in all honesty. The police have become aware, or
 they think, that the authorities do not care at what cost they
 appear in a favourable light; and to keep in the good graces of
 Government they endeavour to keep down their statement of
 criminal cases; a clean and pure report is accordingly sent
 up, and both the police and the people suffer in consequence:
 the police, in fact, are helpless in every way.” The writer
 concludes his article by advocating the enlistment of a better
 class of men in the police force; and thinks “it would be
 better to carry on the work according to the old system of
 1817,—the pay of the head officers and assistants to be
 increased; the Magistrates’ work to be in conjunction with
 the police officers; and the latter to cease to look upon the
 bad characters as their masters: then all will go well. The
 well-wishers of the Government, and the people generally, are
 in hopes that the Duke of Argyll, Secretary of State for
 India, the Viceroy of Hindoostan, and Sir William Mair,
 will look into the criminal administration, and bring about
 a reform; for the furtherance of which an address should be
 sent up to Government, through the *Aligarh Institute*.” The
 editor of the *Quadrant* fully concurs with the writer,
 and compliments him on the production of such an able
 article; declaring that if the Government acts upon the advice
 given, it will be the means of extending justice to all
 &c., &c.

The *Malwa-Ukhar* of the 26th of May, the *Mofess-out Annam* of the 27th, and the *Ukhar Alam* of the same date, do not call for special notice.

The *Punjabes Ukhar*, of the 28th of May, says, on the authority of a special letter from Bokhara, that the Russians have now a-days sheathed their swords, and that news of peace come from all sides. "The people live in comfort, and the word bloodshed is not known. The troops at Samurkhund have been all ordered back, and the Russian General, on the part of the Emperor of Russia, has ordered the King of Bokhara to reduce his army, or disband the new levies which were raised in the days of disturbances, and to expend the money thus saved in the improvement of his country. The writer says:—"It is hoped that the King will obey the commands of the Russian General, as he is now under subjection." Mention is made of some traders who were taking indigo, cloth, &c., into Bokhara, who, being stopped at the river Amoo, and informed that they would be subjected to a tax of seventy-five per cent., were thus prevented from taking them on. It is said that Hindoostanee goods are not the only wares subjected to taxation, as China goods are similarly taxed; &c., &c. It is added that the King of Bokhara is quite under the Russian Government, and is obliged to do as he is bid.

The *Aligurh Institute Gazette*, of the 28th of May, publishes some remarks on the bill to legalize marriages between certain natives of India not professing the Christian religion, by the leading members of the Aligurh Scientific Society and other native gentlemen of Aligurh, the leaders of the native community in religious and social matters. The opinion is to the effect that this is a measure directly opposed to a great religious principle of the natives of India, which they at all events feel themselves bound to maintain; and it is a measure which they cannot approve, nor receive as law, unless they turn aside from the fundamental dictates of their

religion, and embrace an unsanctioned and unwarranted belief; &c., &c.; at the same time, it is said that if a section were added to the bill, to the effect that apostates shall still continue to be liable to the same disadvantages as if the bill had not been passed, that this Act does not in any wise affect any established principle or usage, and that its provisions extend only to acknowledged followers of unrecognized sects; in that case, all their objections to it would be removed.

The *Lawrence Gazette*, of the 29th of May, mentions that the King of Bokhara has agreed to give the Russian Government 40,000 gold mohurs yearly, to be paid in four instalments, two of which have been already paid, and arrangements are being made to borrow the remainder.

The *Koh-i-Noor*, of the 29th of May, alludes to the praiseworthy conduct of Maharajah Scindia, in having placed some of his houses at the disposal of the British troops at Morar, during the prevalence of cholera at that cantonment; and the letter of thanks from Government for the same.

The *Educational Gazette*, of the 30th of May, in connection with the rumour spread by other papers, that as the Russians have designs on Turkistan, so they wish to possess themselves of China, says that there is now peace between these countries.

An extensive burglary near Agra is noticed as having been committed on the 19th of May. It is said that jewelry to the value of Rs. 22,500, and Rs. 10,000 or 11,000 in cash, were carried off, one man being murdered in the *melee*.

The *Dubduba Sekundree* of the 22nd of May, the same paper of the 29th, the *Zea-dol Ukhbar* of the 1st of June, the *Social Science Congress Gazette* of the 28th of May, the *Unjuman Hind* of the 29th of May, and the *Rohillkund Ukhbar* of the same date, do not require special notice.

The *Ukhbar Benares*, of the 27th of May, publishes an article headed "Preference for Hindoo Habits and Customs."

The writer declares that a respectable European laid aside his own dress, and, adopting the garb of a Brahmin, thread and all, went out to see the *sabias*. Upon this he says: "What! you Europeans! if Brahmins and others like to wear the European dress, why should you not like to wear theirs? My European friends in general, reflect on this: like Hindoos, you, who have the means of doing so, give charity; why not imitate the *Sirdars*? and if you will wear the *Junco*, like them distribute charity, so as to earn for yourselves a great name. How strangely the possession of an English shawl affects some *Sirdars*! and what a deal of "dispi" it gives rise to between Mussulmans and Hindoos! If this be the case, it would be more apparent with Europeans. Now that the wise and intelligent have read the *Bed*; they will, ere long, join in the *Bussunt poojah*! Formerly our females were known as learned women, and up in the *Shastar*; how changed is it now! We ought to feel thankful that foreigners have come into Hindoostan and released it from its slavery and misfortune; who give us good advice, and teach us to walk properly in our religion; to give up lying; to acquire knowledge; &c., &c.; and this Government interferes not with any one's religion: still how ready are we in secret to complain of this same Government, because we cannot appreciate its acts of kindness and benevolence; and this is the cause of all our ruin. Look," he goes on to say, "at the hundreds of females who are being educated; at the five hundred taught at the expense of the Rajah of Vizianagram, all of whom receive a rupee per month for being taught; and say are these unworthy acts. But we hear that the *Maharashtr Dakshini* sect of Brahmins deem it dishonourable to send females to schools; is it, we ask, more honourable to sit in the houses of Mahomedan prostitutes eating *pau*, and committing all sorts of excesses? But let this pass: and here we give a little hint to Government. The custom of sending native female children to school will only be generally followed, when the example is set by the high pundits, as the poor do not send their females

to school for fear of the *pundits*. It would also be well if the Government would direct a monthly examination of *bai hatyai*, as it is quite necessary to do so; and a proclamation should also be issued to the effect that any one giving proof of a widow being pregnant will receive a reward."

The *Murdhurmint* of the 24th of May does not require special notice.

The following vernacular newspapers have been examined in this report, viz:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Ukmil-ool Ukhbar</i> , ...	Delhi, ...	May	25th	May	29th
2	<i>Benares Gazette</i> , ...	Benares, ...	"	10th	"	29th
3	<i>Ditto</i> , ...	Ditto, ...	"	17th	"	29th
4	<i>Rahnoomai Punjab</i> , ...	Sealkote, ...	"	21st	"	29th
5	<i>Muir Gazette</i> , ...	Meerut, ...	"	23rd	"	29th
6	<i>Nujm-ool Ukhbar</i> , ...	Ditto, ...	"	26th	"	29th
7	<i>Juhwatore</i> , ...	Ditto, ...	"	27th	"	29th
8	<i>Mujma-ool Bharain</i> , ...	Loodiana, ...	"	27th	"	29th
9	<i>Oordoo Delhi Gazette</i> , ...	Agra, ...	"	29th	"	29th
10	<i>Bhiddia Bilass</i> , ...	Jummoo, ...	"	22nd	"	30th
11	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	"	25th	"	30th
12	<i>Naiyar Akbar Ukhbar</i> , ...	Bijnour, ...	"	27th	"	30th
13	<i>Malwa Ukhbar</i> , ...	Indore, ...	"	26th	"	31st
14	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	"	27th	"	31st
15	<i>Ukhbar Alum</i> , ...	Meerut, ...	"	27th	"	31st
16	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	"	28th	"	31st
17	<i>Aligurh Institute Gazette</i> , ...	Aligurh, ...	"	28th	June	1st
18	<i>Lawrence Gazette</i> , ...	Meerut, ...	"	29th	"	1st
19	<i>Koh-i-Nobr</i> , ...	Lahore, ...	"	29th	"	1st
20	<i>Educational Gazette</i> , ...	Agra, ...	"	30th	"	1st
21	<i>Dubduba Sekundree</i> , ...	Rampoor, ...	"	22nd	"	2nd
22	<i>Ditto</i> , ...	Ditto, ...	"	29th	"	2nd
23	<i>Zea-ool Ukhbar</i> , ...	Delhi, ...	June	1st	"	2nd
24	<i>Social Science Congress, &c.</i> , ...	Jeypoor, ...	May	28th	"	3rd
25	<i>Unjumun Hind</i> , ...	Lucknow, ...	"	29th	"	3rd
26	<i>Rohilkhund Ukhbar</i> , ...	Moradabad, ...	"	29th	"	3rd
27	<i>Ukhbar Benares (Nagree)</i> , ...	Benares, ...	"	27th	May	29th
28	<i>Murdhurmint (Ditto)</i> , ...	Joudpoor, ...	"	24th	"	31st

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI:
The 16th June, 1869. }

Upper India.

to school for fear of the pundits. It would also be well if the Government would direct a monthly examination of dal houses as it is quite necessary to do so; and a proclamation should also be issued to the effect that any one giving proof of a widow being pregnant will receive a reward.

The Mandarins of the 24th of May does not require special notice.

The following vernacular newspapers have been examined in this report, viz—

No.	Name of Paper.	Where from issued.	Date.	Where received.
1	Shen-chai (The Sun)	...	May 20th	May 20th
2	Shen-chai (The Sun)	...	May 21st	May 21st
3	Shen-chai (The Sun)	...	May 22nd	May 22nd
4	Shen-chai (The Sun)	...	May 23rd	May 23rd
5	Shen-chai (The Sun)	...	May 24th	May 24th
6	Shen-chai (The Sun)	...	May 25th	May 25th
7	Shen-chai (The Sun)	...	May 26th	May 26th
8	Shen-chai (The Sun)	...	May 27th	May 27th
9	Shen-chai (The Sun)	...	May 28th	May 28th
10	Shen-chai (The Sun)	...	May 29th	May 29th
11	Shen-chai (The Sun)	...	May 30th	May 30th
12	Shen-chai (The Sun)	...	May 31st	May 31st
13	Shen-chai (The Sun)	...	June 1st	June 1st
14	Shen-chai (The Sun)	...	June 2nd	June 2nd
15	Shen-chai (The Sun)	...	June 3rd	June 3rd
16	Shen-chai (The Sun)	...	June 4th	June 4th
17	Shen-chai (The Sun)	...	June 5th	June 5th
18	Shen-chai (The Sun)	...	June 6th	June 6th
19	Shen-chai (The Sun)	...	June 7th	June 7th
20	Shen-chai (The Sun)	...	June 8th	June 8th
21	Shen-chai (The Sun)	...	June 9th	June 9th
22	Shen-chai (The Sun)	...	June 10th	June 10th
23	Shen-chai (The Sun)	...	June 11th	June 11th
24	Shen-chai (The Sun)	...	June 12th	June 12th
25	Shen-chai (The Sun)	...	June 13th	June 13th
26	Shen-chai (The Sun)	...	June 14th	June 14th
27	Shen-chai (The Sun)	...	June 15th	June 15th
28	Shen-chai (The Sun)	...	June 16th	June 16th
29	Shen-chai (The Sun)	...	June 17th	June 17th
30	Shen-chai (The Sun)	...	June 18th	June 18th
31	Shen-chai (The Sun)	...	June 19th	June 19th
32	Shen-chai (The Sun)	...	June 20th	June 20th
33	Shen-chai (The Sun)	...	June 21st	June 21st
34	Shen-chai (The Sun)	...	June 22nd	June 22nd
35	Shen-chai (The Sun)	...	June 23rd	June 23rd
36	Shen-chai (The Sun)	...	June 24th	June 24th
37	Shen-chai (The Sun)	...	June 25th	June 25th
38	Shen-chai (The Sun)	...	June 26th	June 26th
39	Shen-chai (The Sun)	...	June 27th	June 27th
40	Shen-chai (The Sun)	...	June 28th	June 28th
41	Shen-chai (The Sun)	...	June 29th	June 29th
42	Shen-chai (The Sun)	...	June 30th	June 30th

(The translation)
GEORGE WAGNER
Government of the Province of
Upper India
Delhi
The 10th June 1860